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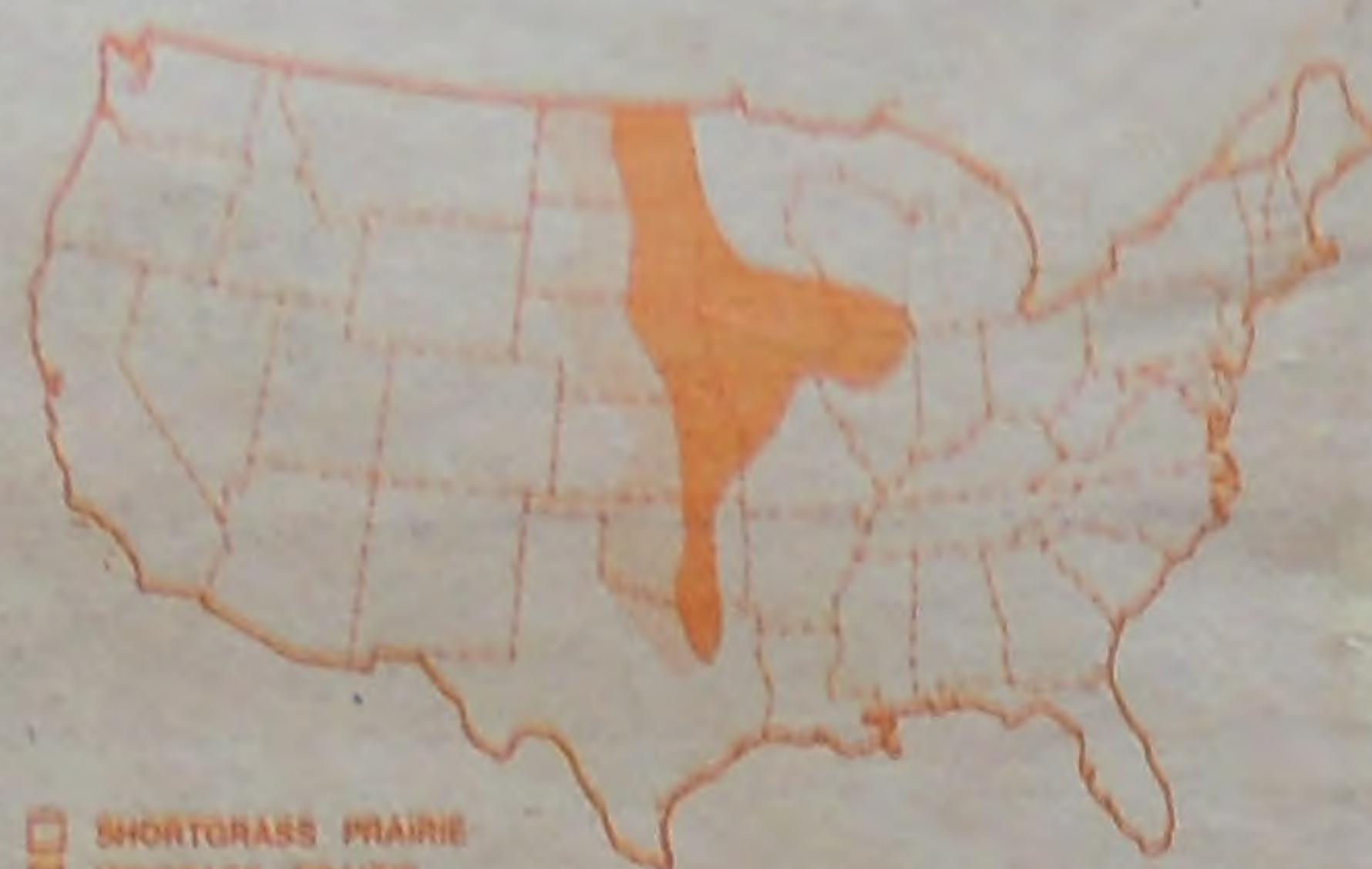
PRAIRIES



INSIDE—

- Fish farming
- German-Russian recipes
- Autumn in Wishek

INSIDE PRAIRIES



SHORTGRASS PRAIRIE
MIDGRASS PRAIRIE
TALLGRASS PRAIRIE

This map shows the extent to which
the prairie covered the United States.

PUBLISHER'S REMARKS

Refugee people finding new homes.

Page 4

PEOPLE

Fish farming opens up new possibilities.
Flowers, flowers, flowers.

Page 6

Page 8

THIS PRAIRIE LAND

Indian folklore near Sturgis, South Dakota.

Page 10

BACKGROUNDS

Hardy Webster Campbell—
Formulating important trends.

Page 12

PICTURES

Autumn in Wishek

Page 14

WHAT'S COOKING

Borscht, etc.

Page 16

BRIGHT IDEAS

New type of wrench.

Page 19

POSTSCRIPTS

Dependable fuel.

Page 20



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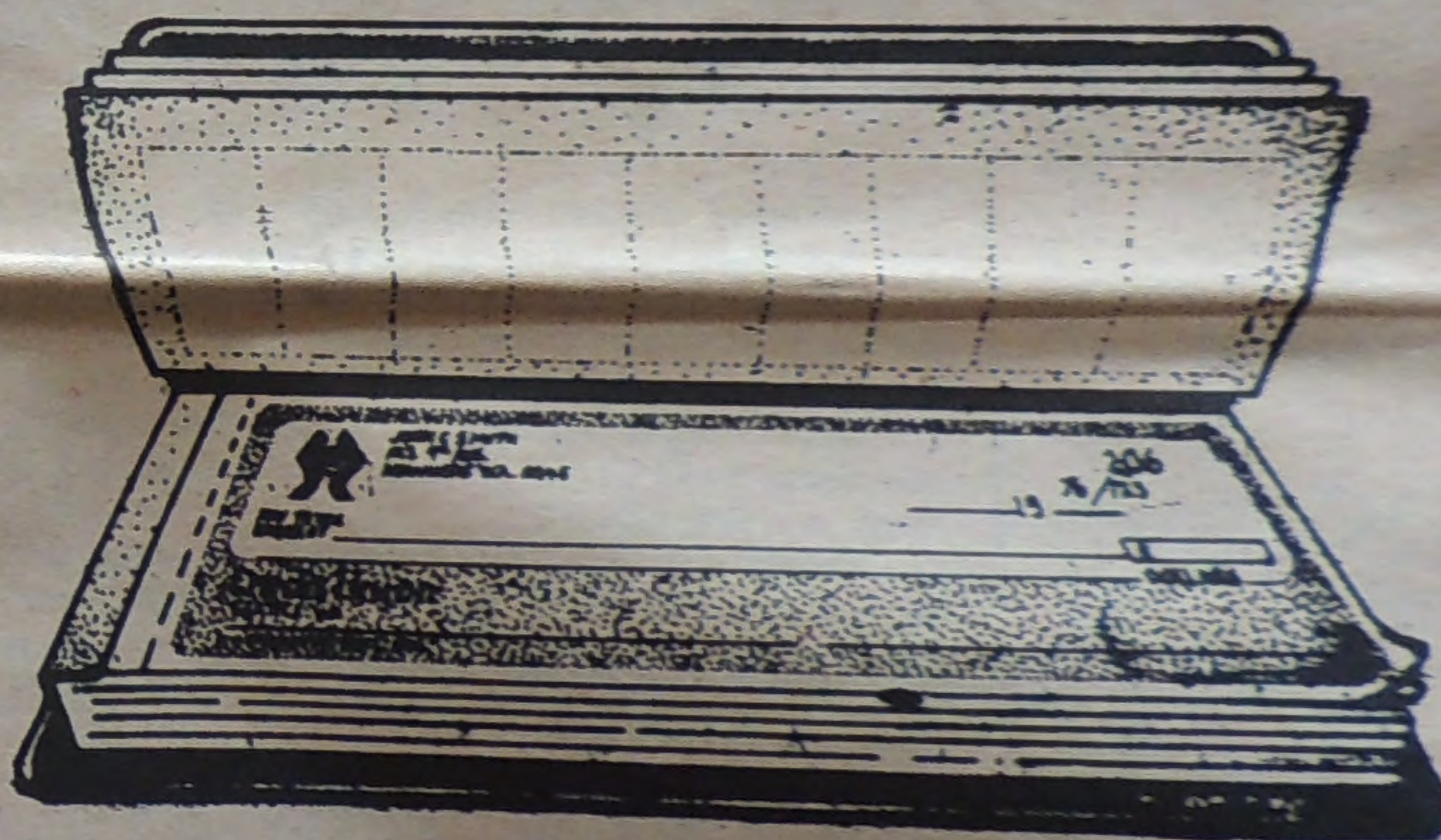
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Cover Photo:
Farmstead near
Moffit, North Dakota

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Publisher's

REMARKS

PRAIRIES
Page 4



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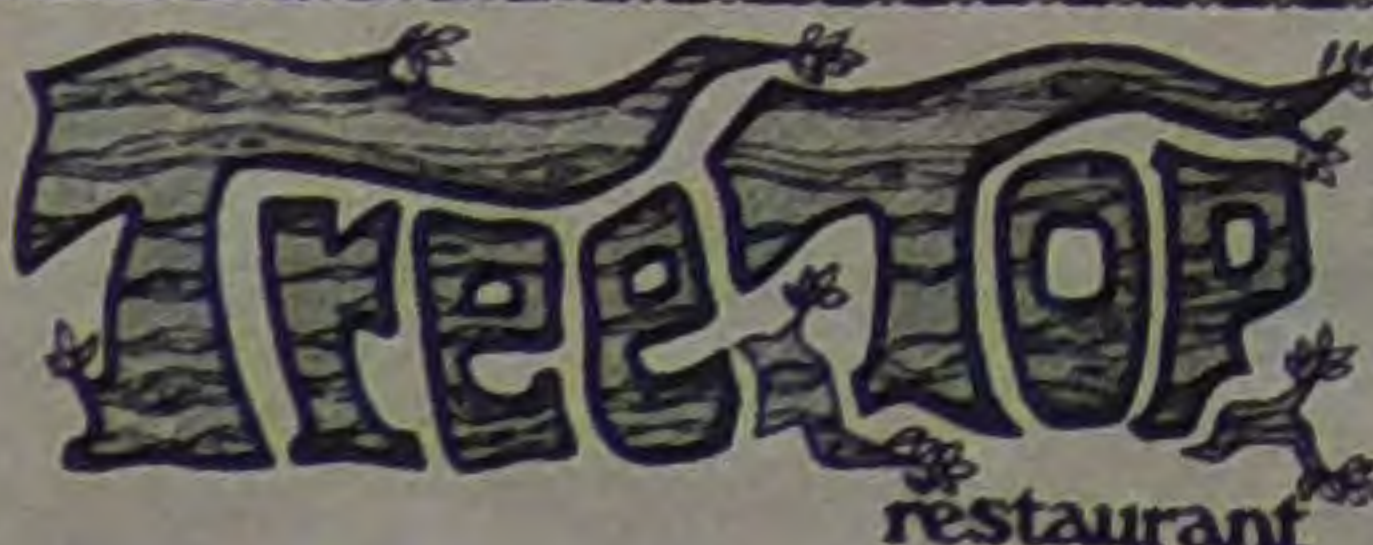
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HELPING PEOPLE. The people of this area are generously responding to the plight of the "boat people" refugees from Indo China. The governor of Minnesota, Quie, and his wife have opened up the carriage house to the governor's mansion in St. Paul to a refuge family. In Webster, South Dakota, an extended family of 10 has arrived. Ashley, North Dakota is awaiting a family from Laos. There will be refugees in both Golden Valley and Hazen, North Dakota—two neighboring towns—because, as one resident pointed out, "It will be good to have the families somewhat close together. That way maybe they won't feel so totally alone." Recently, the Lutheran church in Pollock, South Dakota agreed to sponsor a family.



The list of communities which are helping keeps growing.

Maybe there will be even more towns from this region which will want to extend a helping hand.

If so, they will be joining thousands of other churches and organizations since, beginning in October, this nation will be accepting 14,000 refugees per month, which is double the present monthly quota.

Hundreds of families have already been settled in South and North Dakota, according to Lutheran Social Services, one of the organizations which has been very active in the resettlement program. The organization expects to find many more new homes for some of the latest refugees who will be arriving in the U.S.

Larry Atkinson, the editor of the Prairie Pioneer newspaper which serves Pollock and other communities in Campbell County, South Dakota, has had some direct experience in working with refugees. He shared some of his thoughts in a recent column of the Prairie Pioneer:

"When I lived in Albuquerque, New Mexico, I was a member of an organization that sponsored five Vietnamese refugee families. There was more work involved than we ever dreamed there would be, but the rewards and satisfaction of helping these people were proportionally high.

"In the family I worked with, only the small children could speak a little English. We had to communicate with the adults through the young children. The family members were proud people who did not ask for much. They only wanted help in becoming self-reliant.

"We had to teach family members about things we take for granted. They had to learn how to shop for food, how to drive a car, what size American clothing they should wear and how to buy them, what certain American foods taste like, how to use a checking account, what traffic signs mean, and everything about American customs.

"But most importantly, the refugee family we aided needed our friendship and acceptance. When they received it, their gratitude was truly heart-warming and rewarding for us.

"The family will most likely arrive in Pollock with nothing but the shirts on their backs. They will have survived years of war and hardship that none of us can ever imagine. Because their culture, traditions, lifestyle, language and appearance are so radically different than ours, their transition into our culture could be some of the most difficult times of their lives.

"The sponsorship of this family has to extend beyond the Pollock Lutheran Church. Each of us has the responsibility to accept them and extend them our friendship.

"There is a plaque at the base of the Statue of Liberty in New York City harbor that reads: "Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore. Send these, the homeless, tempest-tost to me, I lift my lamp beside the golden door."

"The people of the Pollock Lutheran Church are going to make that saying come alive for a family from Indo-China, and all of us should put forth some of that good ole South Dakota friendliness we're famous for and make that family feel welcome. If I know the people around here . . . they'll do just that."

GENEROSITY. It is this spirit of generosity and friendliness which will accomplish great miracles. The people of Pollock, Ashley, Hazen, and elsewhere are committed to a great learning-type adventure.

Warren Overlie



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Fish Farming



Harold Erickson feeding the fingerlings.

An experiment which Harold Erickson of Carrington says began as a small project in his living room 13 years ago has developed into 40 acres of fish-producing ponds which now hold 150,000 fish.

Erickson says that in 1966 he decided that his salty land would not produce the grain crops he was trying to grow, so he started looking around for some other crop he could raise on his land.

"The ground was not good for farming," he said. "It is sub-marginal farmland."

Erickson says he started his fish production business as a very small project. "It actually started in my living room," he laughed. From there, he said, he moved it to his backyard, and then he built his first pond. He now operates 26 ponds.

With virtually no experience in the fish-raising business, Erickson says he is still experimenting.

"I read a lot of books on the subject, but once you do it, you're not sure you know what you're doing," he said.

Erickson worked in a fish processing plant for a time, but that is all the experience he had in the fish business.

The same thing that makes Erickson's land bad for farming makes it a good place to raise fish. He said that since the water table is very high beneath his land, the water would often seep through the ground. The evaporation of this water left a salty residue on the ground which made it impossible to grow successful grain crops on the land.

Erickson says that because the water table is so high he has no problem getting the water he needs for the fish ponds.

Three electric pumps work to keep the ponds filled with fresh water. According to Erickson, the fish are receiving fresh water at all times.

The land Erickson owns is on the Carrington aquifer, and this large supply of water makes pumping water for the ponds a fairly easy process. He says that much of the water soaks back into the earth for continuous recharging. He claims, too, that much of the water is channelled from the last pond back to the first pond to be used over again.

"Prior to pumping this land is seven feet lower than the water in the Carrington aquifer," says Erickson. This allows a gravity process to be used to transport the water from the pumps to the ponds and then from one pond to another.

According to Erickson, the land is high enough so that no rain run-off is collected in the ponds. He said the only rain which reaches the ponds is that which falls directly on the water. This helps to keep the ponds clean of dirt and foreign objects.

Erickson's fish-producing process involves a network of fish ponds which range in size from 20 feet in diameter to two acres. He keeps brood fish from which the eggs are hatched. The fry from these eggs are then raised on the farm until they are large enough to put in farm stock ponds.

Erickson says he stocks ponds in North Dakota and Minnesota. "There is quite a large demand for pond stocking, but the stocking season is very short," says Erickson.

Until recently, stocking ponds was the main source of Erickson's business. He now plans to go into retail trade and dress fish for the market. "We can't generate enough capital in pond stocking any more," he said.

Erickson raises mainly rainbow trout, but he also raises some black bass and blue gill fish.

Erickson's fish industry is split between



Because the water table on his farm is so high, Erickson has no problem getting the water he needs for his ponds.



Wasted warm heat from an electric plant is put to new use to warm ponds' water.

his fish farm six miles north of Carrington and another farm near Stanton.

The Stanton farm is the site of another of Erickson's experiments. One problem Erickson had with raising trout in Carrington was that trout do not grow during the seven months of winter. Since they will not grow when the temperature is below 40 degrees, the winter months are very unproductive for Erickson.

Located near Erickson's farm in Stanton is a Basin Electric plant called the Leland Olds plant. At this plant energy is produced with steam heat. According to Erickson, the water is heated 27 degrees higher than it was before it comes through the plant.

Erickson says that two-thirds of this steam is released to the atmosphere as waste heat. The company was looking for ways to use this waste heat, and Erickson says he made an agreement with Basin Electric to use this warmed water in the winter for his fish industry.

This warmed water from plant condensers is mixed with river water to keep the temperature of Erickson's Stanton ponds at 58 to 62 degrees.

The experiment was started about one year ago, and Erickson said it has been successful so far. In Carrington, the trout grow about seven inches per year from ice-off to freeze-up. When the fish are moved to Stanton during the winter months, they will generally grow from 12 to 14 inches. In this way, Erickson uses energy which would be wasted to solve the problem of an unproductive winter.

Erickson says he travels between the two farms, while his son Chip manages the farm in Stanton.

Erickson will probably never move his entire process to the Stanton area because he says he has a better supply of disease-free water for his fingerlings at Carrington.

The Carrington farm is now used as a hatchery base for supplying the ponds in Stanton, Erickson said. In the fall, the four- to six-inch fish are transported to Stanton by aerated trucks, says Erickson.

Erickson has plans to expand his operation somewhat. "We're always building new ponds somewhere," he said.



Fish ponds range in size from 20 feet in diameter to two acres.

Making Dreams Come True

The empty lot on main street in Zeeland, North Dakota was once an eye-sore, but now it is a garden filled with all kinds of beautiful flowers.

Thanks to one man, Rhiny Delzer.

Delzer thought that the litter and debris, the remains of a building which had once stood there, could be cleaned up and an attractive mini-park would be the result.

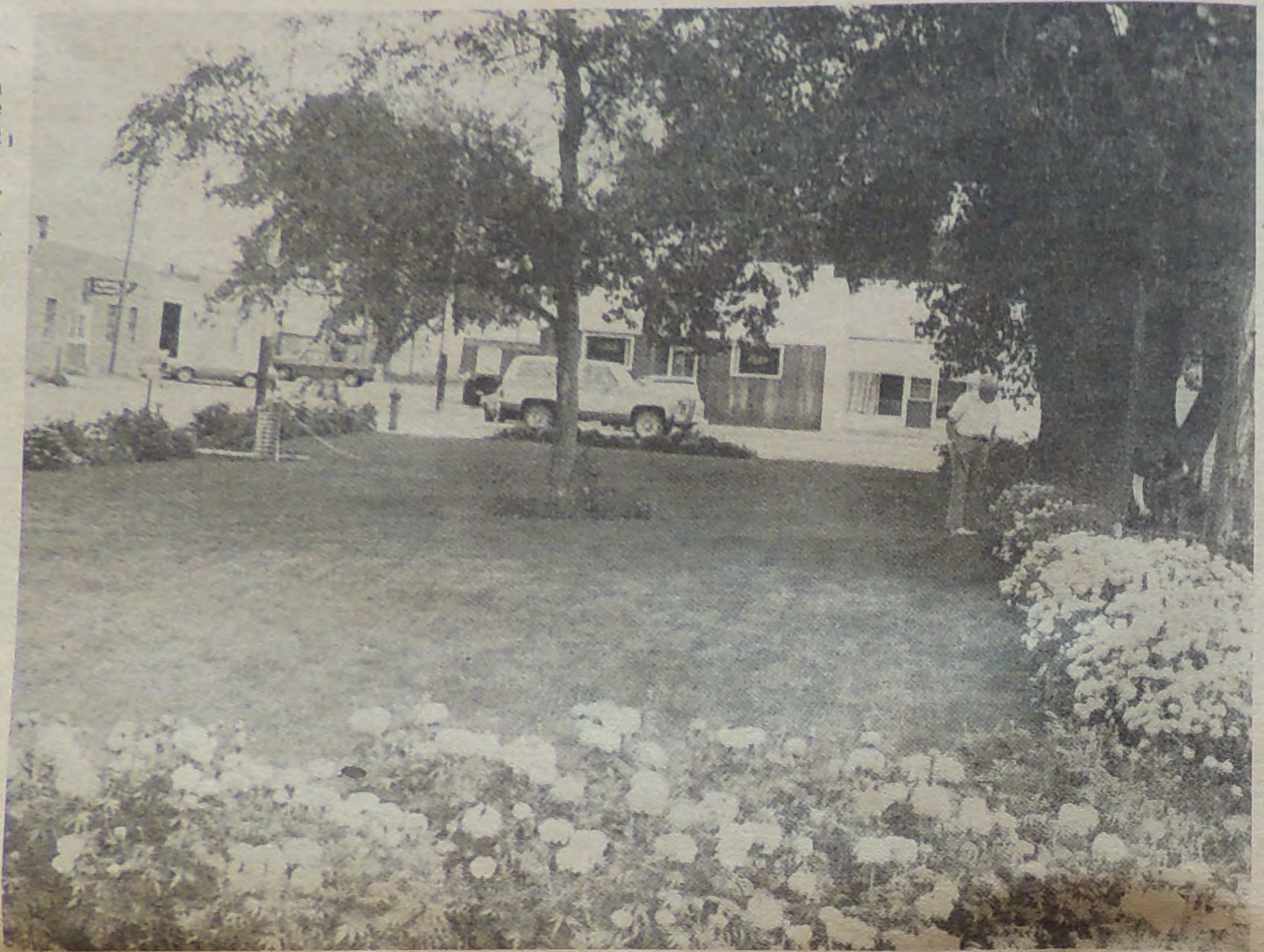
With a lot of hard work, he eventually succeeded.

Today, people make a special stop just to have their pictures taken amidst the colorful cannas, lilies, petunias, pansies, and many other varieties of flowers. A velvet-like expanse of soft green grass accents the flowers, an achievement in itself since the grounds earlier were populated with shreds of broken glass, weeds and nails.

At the outset, Delzer started with flowers and plants of his own. But once the results started to become so pleasantly obvious, the city council backed him up, and now provides some financial assistance for new plants and other expenses.

Delzer's achievement just goes to show what one person can accomplish.

The people of Zeeland are proud of the little park, and its nice appearance on main street—a real asset for any community.







Mountain Garden of the Plains

In Bear Butte State Park, just out side of Sturgis, South Dakota, the ageless and unique sentinel of the plains beckons to the passer-by. The Visitors' Center, opened in 1969, is strikingly modern in contrast to the serene and dignified background provided by the Butte. The visitor, whether a curious passer-by, Indian, hiker, or student, is treated to some very entertaining and informative displays. The research for the displays was done by Dick Williams of Sturgis, an interpretive specialist for the Game, Fish and Parks Department. The displays outline in a descriptive manner the Indian religion that was founded on the Butte, the evolution of the soil and its unique composition and the profuse plant life that this soil supports.

The importance of the native grasses populating the area is told in the book, "The Last Grass Frontier," which was written for the Stock Growers' Association by Dick Williams and Bob Lee. The book explains that "there's gold from the grass roots down, but there's more from the grass roots up." The native grasses, such as Thread Leaf Sedge grass, Blue Gramma grass, Side Oats Gramma grass, Red Three grass, Salt grass, Buffalo grass, June grass, Western Wheat grass, and others, support the flourishing beef cattle industry of the plains.

THE COMPOSITION of the soil caused by the volcanic action that formed the Butte makes it a hospitable place for a numerous amount of plant life. Most of the different plant species carry such picturesque names as Hairy Goldaster, Prickly Pear Cactus, Leadplant, Buckbrush and Candles to the Lord.

The plant life can be seen and studied on a first-hand basis by taking advantage of the hiking trails, which are designated National Recreation Trails. Starting at the base of the Butte, my most immediate problem was matching strides with my companion who favored the long brisk strides similar to an army on 'forced march,' whereas I favored the leisurely pace of a lady out for an afternoon stroll. A happy medium was soon agreed upon as the trail to the summit requires two and a half hours' walking time.

As we walked, surrounded by pine trees, the flowering plants such as the white yucca, pink wild roses and purple pasques provided a palette of color in contrast to the miles and miles of yellow-green grasses surrounding the Butte.

At the first turn of the trail by a natural spring, the Common Chokecherry flourishes. The ripe fruit of the chokecherry was pounded and mixed with dried buffalo meat and marrow fat for the making of pemmican. The pemmican was packed in skin bags and stored for winter use or eaten by the Indians while

travelling between camps. It would keep for years without spoiling.

ANOTHER PLANT that caught our eye immediately was the yucca. The yucca plant is also called Spanish Bayonet, Bear grass, Soapwood or Canles to the Lord. The early Indians used the fibrous leaves for basket weaving and the root juices for making soap. The spiny leaf points with their attached fibers were used as needle and thread.

Further on, the vegetation is intermingled with washes of gravel-like rock. Picking up a piece of the rock we found it as light as a sponge, evidence of its volcanic origin.

Reading the descriptive guidebook, provided at the Visitors' Center, gave us a chance to catch our breath and to contemplate the 300 yards to the next stop. While resting alongside the trail, an elderly couple came marching briskly up the steep trail, never breaking their stride and showing no undue exertion!

At the junction of the summit trail and ceremonial trail, still being in an afternoon-stroll frame of mind, we continued down the ceremonial trail. Turning towards the downhill trail, only a twinge of envy is felt



When viewed imaginatively from the south, Bear Butte resembles a sleeping bear. The Sioux named the mountain "Mato Paha." "Mato" means bear, and "Paha" means mound or hill.

as we watch the elderly couple march briskly on to the summit! The ceremonial trail meanders down in a long, circuitous route among the limestone spires of the Butte. At one elevation we glanced directly across a chasm to find we were on an equal elevation to the limestone spires opposite. The trail was edged with spreading beds of velvet mullin and the surprisingly large Bluebells of Scotland.

HIKING ALONG the trail, numerous butterflies darted

about our head and shoulders, dazzling us with their brilliant oranges and lemon-yellows. The pines, flowers and shale rivers make a striking background for the brightly hued butterflies.

Taking the long, gradual climb to the summit, we admired the numerous flowering plants that seem to come in a kalidescope of colors and shapes. There are yellow blooms, star-shaped, daisy-shaped and rose-shaped. The fluorescent yellow-orange cactus in bloom and small bell-

like flowers in blues and purples and white with candy-pink stripes.

The guidebook described some of the plants for us. The Fleshy Hawthorn's spines provided arrowheads that Indian children fastened to straight weed stalks and used as arrows to hunt frogs and other small animals. The fruit, shaped like little apples, is quite tasty and was eaten raw and used to flavor meat during the winter.

The Bittersweet shrub is a vine-



The yucca plant, a common sight along the terrain surrounding the buttes near Sturgis, South Dakota, furnish white blossoms to the rugged landscape.

like woody plant with a beautiful orange fruit that bursts in the fall to expose an even brighter, tasty fruit. Since the fruit is poisonous if eaten before it is ripe, the Indians avoided it, but white settlers made jelly and pies from the fruit.

In the fall the purple flowers of Horsemint are common to the area. The leaves of this plant provide oregano seasoning used to flavor food.

The profuse plant life on the Butte has made it known as a storehouse of medicines and herbs for the Indians. Some of these plants are Breadroot, Scruppea, Indian Paintbrush, Woolly Indianwheat, Needle and Thread, Black Sampson used as novacain, Snakeroot known as medicine root and Buffalo Berries.

THE TRAIL to the summit switchbacks back and forth across the shale sides of the mountain. Spreading juniper bushes take root in the middle of the shale rivers. The juniper provides the sharp needles to brew tea by the Indians to relieve sore throats.

Reaching the summit is almost anti-climatic, considering the feast the Butte has provided for our eyes and senses. At the top of Bear Butte we enjoyed the breath-taking view and pondered over the religious heritage of the Butte has left for the Indians.

The Butte has been a landmark to the Kiowas, Mandans, Arikaras (Rees), Crows, Sioux and Cheyenne. Bear Butte is the Indians' cathedral, a place where they turn for spiritual renewal.

The plants of religious significance abound here. The sunflower is always turned towards the sun, as the Indians turn towards the sun in their religious ceremonies.

The surrounding seas of silvery, velvet-looking plants are a species of sage. This plant plays an important part in the religious rites of the Cheyenne. Bunches of sage are gently touched to the head and shoulders of young Indians being made members of the tribe. There are mats of sage on the mountain used as sites of fasting and praying.

PAUSING ON the ledge of Chimney Rock, which serves as a fireplace for the Indians, we took time to muse. Are there really spirits on the mountain? The spiritual value of the mountain seems beyond our scope of understanding.

Sweet Medicine of the Cheyenne founded the religion based on the number "4."

1. Sweet Medicine was in the mountain four years before the gods received him.
2. He received four sacred arrows.
3. Four commandments were given to him.
4. He waited four more years before he left the mountain to instruct his people.
5. Four braves fast four days and four nights without food or water during formal ceremonies.

Sweet Medicine married an Indian maiden of another tribe and this helped the spread of the religion. The bison skull is used as a prominent religious symbol. The sacred hat is appointed to the care of a special person and it is reported that although tried, it has never been photographed. Among the Indian sketches on display in the visitors' center are visions seen during religious fasts of space-like creatures in the skies. A place of spiritual communion and renewal? We'll let you decide. □

LaVonne Sullivan is the writer of this article. She lives in Rapid City, South Dakota—and enjoys trekking and discovering the rich heritage of the Black Hills region.



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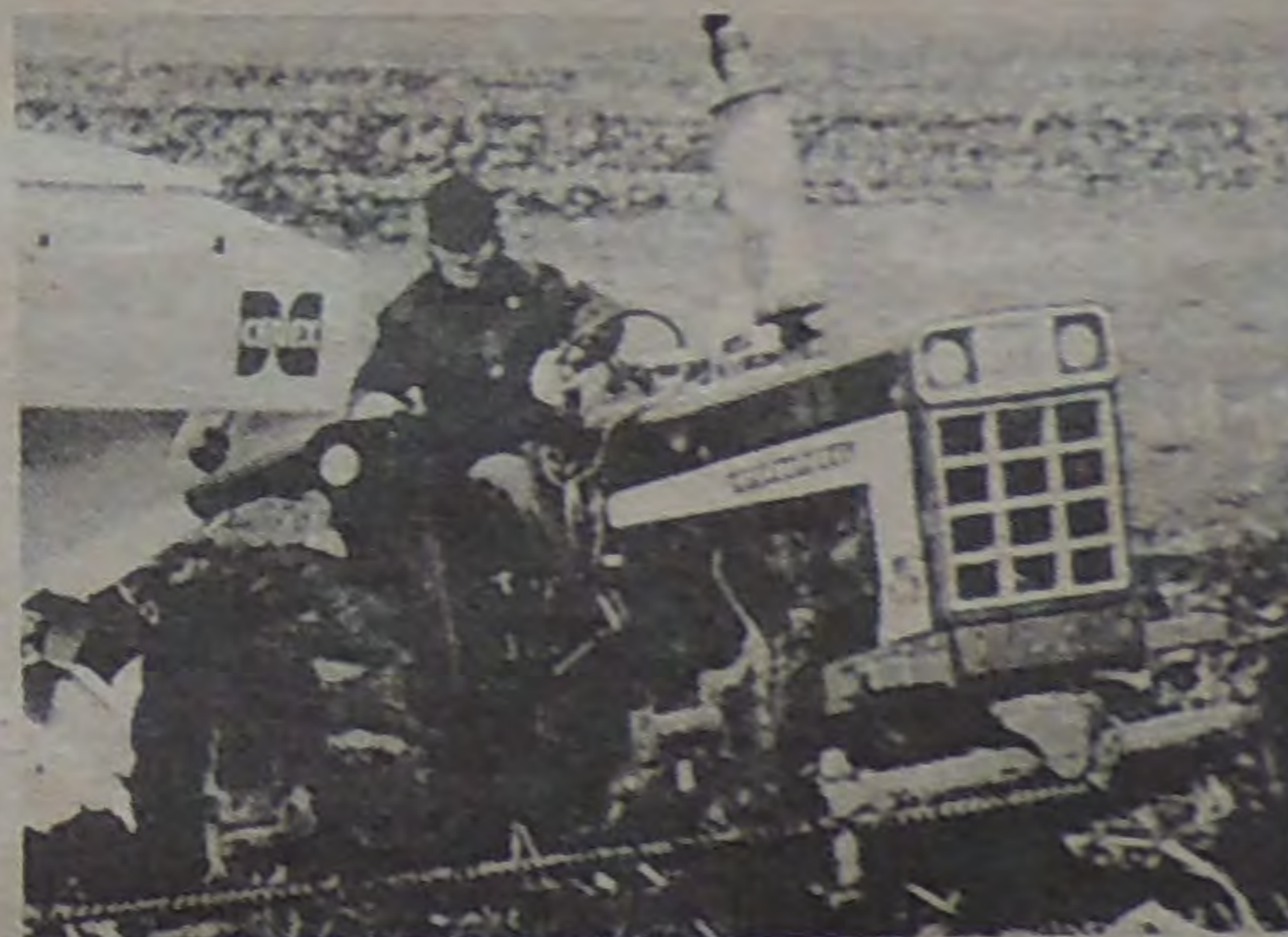
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BACKGROUNDS

Hardy Webster Campbell: The Forgotten Farmer

In the 1890s, and earlier, a strange notion persisted among many Americans: the vast region between the Mississippi and the Rockies was nothing but an unproductive desert. One man stubbornly refused to accept that idea.

It was in the year 1879 that a young man named Hardy Webster Campbell journeyed to Brown County, South Dakota, from his New England home. Campbell, 29 years old, had come west seeking new adventures and opportunity in a life that had already been filled with admirable ambition and tragic occurrences.

At the age of 19 Campbell had operated his own manufacturing concern in northern Vermont. His factory built butter tubs. In 1873 a fire destroyed his enterprise. He rebuilt the business but two years later another blaze ruined the operation. In 1877 he moved to Norwood, New York where he began a third butter tub factory. Once more tragedy struck; another destructive fire demolished his business. 1879 found Campbell on the move west, eventually settling on a homestead northeast of Aberdeen, South Dakota, near the town of Putney. Through the various homestead-encouraging legislation of his day, Campbell was able to secure almost 500 acres of land on the plains of South Dakota. He had found a new home. Indeed, the semi-arid, flat, treeless conditions he discovered in his new surroundings were completely different from the humid, heavily forested hill country from where he had come. It wasn't too many years after his arrival that Campbell began to recognize that his new home demanded farming techniques different than those used in New England. He had achieved moderate crop success during the first years on his new farm, years which had been blessed with above average rainfall. But he had suffered through the years of low precipitation that followed. While many of his fellow settlers became discouraged, packed their bags and headed back east, Campbell stubbornly stayed on. Despite the crop failures, he stuck to his belief that the 'dry lands' of the plains were capable of producing profitable harvests. The determination he had exhibited earlier in his life as a factory operator was still evident in his character.

A fortunate discovery

The year 1885 marked a fortunate incident for Campbell. During the fall of that year, one of his neighbors had driven a team of four mules across his land four or five times. The following spring, Campbell planted wheat in that field. Spring-growing conditions were excellent as generous rains fell. Excessive July heat, however, ruined the crop. All the crop, that is, with the exception of those plants growing where the feet of the mules had passed. Here healthy wheat grew! This intrigued Campbell. If the pressure exerted by the mules could cause such a healthy crop while elsewhere the crops were failing, then certainly there was some lesson to be taken from this event. Shortly after, Campbell developed a tool he felt was capable of duplicating the positive effects the mules' feet had had on the soil. He named his machine the "surface packer." Campbell soon discovered his invention did not accomplish what he intended. His "surface packer" packed the surface soil too tightly, resulting in increased capillary action, the force that draws moisture already in the soil to the surface where it is lost because of evaporation. His 'packer' also made it more difficult for rainwater to penetrate the soil, which also meant valuable moisture would be lost due to runoff and evaporation. But he still

believed there was something else to be considered. Could it be that it was the compacting of the soil below the surface that had caused the fertile condition? Based on this premise, Campbell devised a 'sub-surface soil packer.' This implement would push the soil together in the lower portions of the furrow and allow the surface soil to remain loose enough to permit penetration of moisture into the seed bed and also to prevent capillary action and the ensuing evaporation. This design worked, and with improvements became more and more useful to Campbell's farming system. The 'sub-surface soil packer' was only the beginning. Campbell's ingenuity and dedication would eventually yield numerous innovations concerning plains agriculture. His career as a prominent proponent of farming would span the next four decades.

One of Campbell's fundamental ideas was that people (especially farmers) must adjust to the characteristics of their environment. "Don't try to change nature's laws to fit your own methods and habits, but change your notions and habits to conform with nature's ways and thereby utilize both." This was the type of thinking that enabled Campbell to become a successful plains farmer when so many others failed. To Campbell, the lack of precipitation did not lessen the potential of profitable harvests. "It is a matter of common knowledge that the soil of this region (the semi-arid region) is of a texture admirably adapted to the best farming. The fact of the small precipitation has been the sole reason for the failure to develop the region." The small amount of precipitation did, however, necessitate the use of equipment and farming methods specially designed to store and conserve the moisture that did fall. Campbell recognized this. Unfortunately, his early statements supporting the use of special implements and methods were met with criticism and disbelief. A majority of the plains settlers originated from the regions east of the plains, regions where a lack of adequate rainfall had never been a worry. Another factor that alienated Campbell's early ideas was the faith so many settlers placed in the popular myth of the day that suggested 'rains followed the plow,' meaning farmers would receive whatever moisture they needed wherever they tilled the soil and began a farm. Belief in this foolish idea was eventually shattered by the droughts of the plains. Campbell, on the other hand, built his farming techniques around the traits of his environment, and his knowledge of dryland farming expanded due to the many experiments he diligently carried on. Out of these experiments came Campbell's belief in the use of a soil mulch. In his '1907 Soil Culture Manual' Campbell described this mulch: "Soil mulch is the true name for the loose soil on the surface intended to conserve moisture below, and this mulch should be composed of lumps of soil ranging from the size of a pin head to that of a walnut." Not only did this mulch conserve moisture in the soil, but it promoted the ready passage of rainfall into the earth. Campbell termed this process 'perculation.' This mulch, he advised, must be obtained by proper cultivating or harrowing when the soil is moist, not when it is wet or dry. Use of the



H.W. Campbell is not a household name. Yet his ideas, promulgated in the early 1890s, eventually affected everyone who lives in the vast prairie region of Minnesota, the Dakotas, and Nebraska.



"The Camel for the Sahara Desert. The Campbell Method for the American Desert." This inscription attested to Campbell's belief that his ideas were important. Ironically, Campbell's methods were helpful in eliminating the notion so many had had regarding the plains' desert-like characteristics.

proper farming implements was also a vital part of Campbell's system. Beside the sub-surface packer of his own design, Campbell believed the moldboard plow, the disc harrow, and the spring-tooth cultivator were important to maintain the proper soil culture. In addition, Campbell introduced an idea which suggested that grain should be planted in rows far enough apart to allow proper cultivation.

The railroad is attracted

In 1894 Campbell's accomplishments came to the attention of the Northern Pacific Railroad. During that time, it must be remembered, the railroads were hungry to fill the vast empty spaces of the plains with customers, namely settlers, and the good fortune Campbell was experiencing with his system seemed to be just the kind of encouragement prospective settlers needed. In 1895 Campbell began to manage five experimental farms along the Northern Pacific's route for that railroad. Two years later he was busy supervising 43 such farms for four different railroad companies. These companies started publishing promotional materials citing Campbell's successes, and helped Campbell publish his own books describing his farming techniques. These major works he titled 'Campbell's Soil Culture Manual' and editions were printed in 1902, 1903, 1905, 1907, 1914, and 1916, with each successive manual containing new, updated information. In addition to his manuals, Campbell wrote countless articles, lectured continually, began a mail order educational program for farmers, and served as an agricultural consultant. Through all of these ventures Campbell's message was clear: the plains were a good place to farm, a good place to live, and a good place to raise a family. In his 'Soil Culture Manual' he predicted: "A few years hence and the so-called 'Plains' or 'Great American desert' of the map makers will be dotted with splendid farm houses and great red barns. There will be rows of trees for wind breaks and shade. There will be orchards and gardens. The great fields will be tilled by the very best of modern machinery. Steam and electricity will largely take the place of horse power in the heaviest work, for this is more possible here (on the plains) than in the cramped fields of the older states. Plowing and seeding and harvesting will all be done much more quickly and better than ever before. There are few obstacles to good work. There are no boulders to break the plow share and no stumps to bend the sickle. It (the plains) is a country admirably adapted to the ideal farming."

Nix on the bonanza farms

Even though the plains are dominated by immense, open tracts of land, Campbell's idea of the ideal farm was the family farm. He saw no place for the large 'bonanza' farms. Farming, in his estimation, should be a family-oriented operation. In Campbell's own words: "The small farmer has given character to agriculture everywhere, and at all times. His farm is his home, which he wished constantly to improve by the growing of trees, fruit, flowers, and shrubs . . . Make the farm as comfortable and attractive as possible, and the children will love it as it is their home, and will more fully appreciate nature in all her fruitfulness." His anti-large-scale farm sentiment is quite apparent in the following remark: "I believe the abolishment of the bonanza (large farm) idea will change the unfavorable feeling regarding home life on the plains." Campbell continued his attack: "Such a system (bonanza farms) is always barren of what is pleasing to the eye, and to the mind, and from apparent good cause the child learns to hate the farm and yearns for town or city life and its attractions."

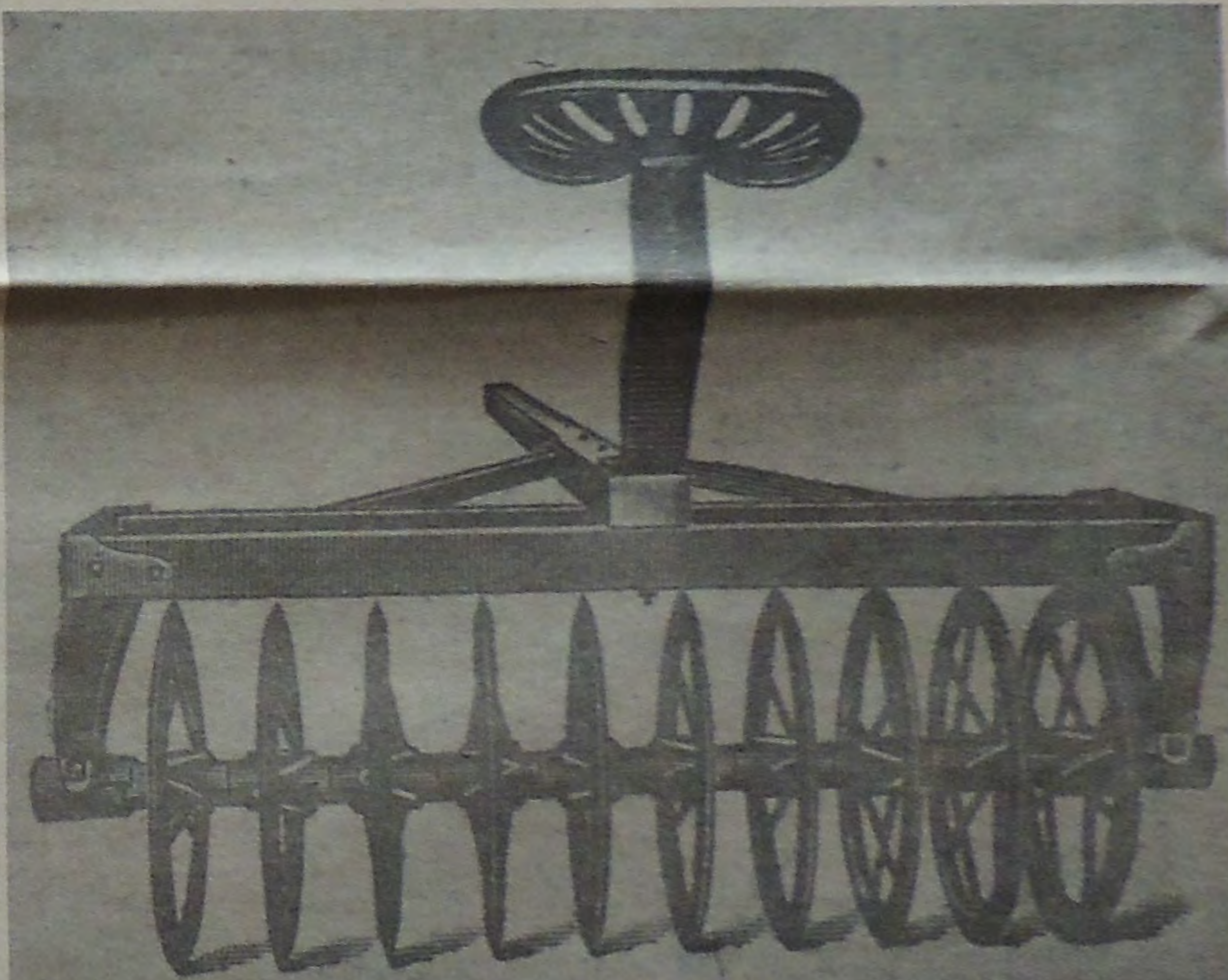
Campbell's love of farming and his belief that the farmer and his family led meaningful, healthy lives were contagious. His hard-earned accomplishments were well-publicized by the railroads, who in turn reaped their own benefits as the settlers began a steady movement into the plains. And yet, in spite of all his successes and influence, the motivation behind Campbell's endless investigations and writings seemed to reflect not a desire for wealth or power, but the purer desire to provide useful assistance to his fellow farmers. Campbell respected the earth and its elements. His dry-land methods of farming sought only to maximize the cooperation a farmer must realize of his relationship with the soil and climate.

Hardy Webster Campbell died in 1937, in the midst of a decade that had been



Cut No. 8. Germination of Wheat Influenced by Firmness of Soil.

Campbell's soil culture manuals contained numerous illustrations meant to aid plains farmers. This illustration shows the importance of proper soil conditioning, a cornerstone of the Campbell method.



Cut No. 22, Campbell Subsurface Packer.

The subsurface soil packer was a key implement in the Campbell method of plains' farming.

Eventually,
the "Desert"
bloomed . . .
proving
Campbell's
theories.

characterized by hot winds that blew away the livelihoods of many plains' farmers. Nevertheless, Campbell had witnessed tremendous growth and prosperity in the semi-arid region, the region called 'desert' by so many even during the days Campbell was devoting so much of his energy to change that misnomer. Indeed, the splendid farms, the rows of trees, and the general prosperity he had predicted in the late 1890s for the plains materialized in the years following his death. Many of the agricultural principles he advocated are still utilized, although often with more elaborate equipment due to improved technology. In many ways, this man was one of the most influential persons in plains history. He spent nearly 60 years of

his life proving that farming was a worthwhile endeavor in the semi-arid region. He espoused the notion that men must cooperate with their environment in order to serve one's ends best. He wished that farming remain a family-based enterprise. And his name has been forgotten by those who owe him the most, the people living in the cities, towns, and country of his land, the plains.

The above article was written by Peter Carrelis, a freelance writer who lives in Aberdeen, South Dakota.



Autumn in Wishek

When autumn comes to the Dakotas, trees acquire a luminous gold appearance, and contrast brilliantly against a bright blue sky. That is pretty much the scene in Wishek, North Dakota. The city's park and private residences take on a new autumn glory—and people relax, work, play. These are some images that PRAIRIES saw . . . when it was autumn in Wishek.

Chad Benson playing in the park.



These movers don't seem to be bothered by heavy loads, according to their grins. Left to right: Warren Schlecht, Bruce Schauer, Walter Schlecht, Colleen Schauer, Michael Schlecht.



Nursing home and Congregational church in background.



Stately older home, painted in light gold and brown, blends into the autumn landscape.

PRAIRIES
Page 15



Enjoying afternoon with youngsters—Louise Rueb with her two grandchildren, Jill (in lap) and Kim Petryszyn. At left is a friend, Mitch Benson, going down slide.



Kids having fun—riding bicycles through a puddle of water (left over from washing a car): Todd Gerber, Darcy Walth, and Troy Walth.



WHAT'S COOKING?

German-Russian Recipes

Original recipes of some of the best German-Russian dishes from Eureka, South Dakota appear in this issue. These recipes were earlier published in October 1950 in the American Magazine. Some information about how the recipes were selected by a national magazine is provided by Theodore Straub, formerly of Eureka, but who now resides in Sun City, Arizona:

"A card appeared at the desk of the editor of the Northwest Blade newspaper in Eureka from the publicity department of the State of South Dakota from the American Magazine, requesting recipes of native dishes prepared by a Ladies Aid or such non-professional catering group.

"I was given the card since I had been appointed chairman of the Pioneer Festival, with a planned banquet for the Senior Citizens. The food to be served was borscht and kuchen.

"I advised the American of such and on the designated period, Don

Eddy, writer for the magazine, arrived in Eureka several days in advance. He requested that I arrange with good cooks to offer their recipes, plus demonstrate the actual preparation of same in their homes.

"The above was accomplished, followed by a fine story in the October issue of The American which was followed with a box enclosure with the following, 'Anyone interested in the Eureka recipes, write American Magazine.'

"The last report I had on the request was 2,300 from all parts of the U.S.A. After persons had tried same, and some possibly not coming out as expected, wrote to numerous of the Eureka contributors asking for advice.

"The story appearing in the magazine was a fine article, most pleasing and very complimentary to Eureka and its cooks, verified by having eaten at several homes while picking up the recipes."

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Kathrina Scherle's Hot Potato Salad

1 tbsp. shortening
1 large chopped onion
3 tbsp. vinegar
5 medium-sized boiled potatoes
1½ tsp. sugar
Salt and pepper to taste
1 tbsp. water

Method:

If you start with raw potatoes, boil with jackets on. Pare and slice as for frying. Melt shortening (bacon grease is good) in a saucepan. Brown the onions, but don't blacken them. Add vinegar, sugar, salt, pepper, water, and bring to boil. Reduce heat, add the sliced potatoes, and simmer 10 to 12 minutes. Don't let the potatoes either brown, crisp, or break up. The idea is to let them absorb the pungent seasoning without losing their integrity.

Minnie Keim's Kuchen

2 cups milk
¾ cup butter (or shortening)
3 eggs
2 level tsp. salt
½ cup sugar
3 cups flour (add more as needed)
2 yeast cakes
2 tbsp. sugar
¾ cup lukewarm water

Method:

Dissolve yeast and sugar in lukewarm water. Scald milk. As it cools, add shortening. When cool, stir in eggs and salt. Add flour and mix well. Add water with yeast and sugar. Mix to an elastic dough, adding as much as necessary (3 cups won't hurt) to make it soft and pliable. Set in warming oven for 45 minutes. (This is a good time to make the filling).

After 45 minutes, knead the dough and put it back in warming oven for 30 minutes. Knead down again, place on well-floured board, and roll to thickness of about ¼-inch (not thin). Line well-greased cake tins, bringing dough about three-fourths of the way up the sides. Brush with melted shortening and place in warming oven for 1 to 1½ hours, or until pastry is raised.

Filling:

You may use any kind of fruit, remembering to add plenty of sugar if fruit is uncooked. A wonderful tangy blend is ¾ scalded rhubarb and ¼ raisins. Or you may use prunes, cooked and pitted. Another elegant combination is ¾ cup cottage cheese blended with 4 tbsp. sweet or sour cream, 1 egg and ¼ cup sugar. Our favorite is made of even parts of butter, sugar and peanut butter (or ground walnut

meats), and two parts of flour.

Topping:

Whatever filling you use, the topping must consist of one egg and an equal amount of sweet cream, stirred well together. Pour this gently over the filling, powder it liberally with sugar and cinnamon, and bake 20 to 25 minutes at 375 degrees. Unlike most pies, kuchen keeps well and some Dakota connoisseurs prefer it the second day after being warmed 10 to 15 minutes in a 200 degree oven.

Granda Straub's Fleischkeichla

Ingredients for filling:

¾-lb. ground pork
¾-lb. ground beef
1 egg
1 onion, chopped fine
1 tsp. salt
½ tsp. pepper

Add enough cold water to make it soft, mix well, and prepare:

Ingredients for the blankets

1 tbsp. sugar
1 tsp. salt
2 eggs
1 heaping tbsp. thick sour cream
1½ cups sweet milk
3 cups sifted flour
1 heaping tsp. baking powder
3 dashes nutmeg

Method:

Mix into a dough, adding flour as needed to keep it from getting sticky. Roll out on floured board until as thin as possible (one-eighth inch or less), adding flour as needed. With sharp knife, cut into squares about four to six inches each way. Now place a roll of the meat mixture in each square, fold the dough over it, pinch down the edges solidly to seal it in, and fry in deep fat (French fry), turning constantly. It is done when the blankets are golden-brown.

Borscht

1½-lb. beef shank meat cut in chunks
1 big shank bone (don't omit this)
½ cup diced onion
1 cup shredded cabbage
6 bay leaves
12 allspice
1 cup diced potatoes
1 cup cooked rice
½ cup chopped parsley and dill
2 tbsp. salt
1 tsp. pepper
¼ cup lentils

Method:

Add above ingredients to one gallon of water. Boil slowly (just above simmering) for at least three hours. Then add 1 can of tomatoes and ½ cup sour cream. Continue

to boil slowly for at least 30 minutes.

You can add peas, celery, beets, carrots or anything that strikes your fancy, but you don't need them. Your borsch is ready to eat immediately, but it's even better if allowed to set overnight and warmed up the next day.

(Always add 1/2 medium beet. You must experiment to get flavor to suit your personal taste.)

Martha Rathke's Pfeffernuesse Cookies

- 1 cup white sugar
- 1 cup brown sugar
- 1 cup lard
- 3 eggs
- 1 cup honey
- 1 cup black coffee

Method—sift together:

- 7 cups flour
- 1 tsp. salt
- 2 tsp. soda
- 2 tsp. cloves
- 2 tsp. ground star anise

Cream lard and sugar. Beat again, adding eggs until mixture is creamy. Blend in honey and coffee (cooled). Add dry ingredients and mix well.

Chill dough overnight or several days as it will be soft and sticky unless completely chilled. Form (roll) into balls about the size of a walnut. Bake at 350 degrees until cookie springs back when finger tested. Do not over bake.

Cool a few minutes and then dip completely into a mixture of 2 1/2 cups of powdered sugar and 1 1/2 cups of milk. Drain for 5 minutes on a rack—then dust with powdered sugar.

Store in an air-tight container. Place in area where it will be cool and dry. May be frozen.

Margaret Flemmer's Halupsi

- 1 large loose head of cabbage
- 1 cup shredded cabbage
- 3/4 cup uncooked rice
- 1/2 cup diced onions
- 1/4 cup diced green peppers
- 1/4 cup diced carrots
- 1-lb. ground beef (or 3/4 beef, 1/4 pork)
- 3/4tbsp. salt

PRAIRIES Page 17

- 1/2 tsp. pepper
- 1/2 cup sour cream
- 1/2 cup canned tomato soup

Method:

Parboil the head of cabbage, separate leaves, and set aside. Mix together shredded cabbage, rice, onions, peppers, carrots, meat, salt and pepper. Form this mixture into loose (not too solid) rolls, leaving room for the rice to expand. Wrap each roll in a cabbage leaf; fasten with toothpicks. Place in greased casserole, pouring over it 1/2 cup water. Bake 90 minutes at 350 degrees. The halupsi can be pyramided in the casserole if necessary. Stir cream and tomato soup together, pour over the halupsi, and bake an additional 30 minutes at 300 degrees. Serve piping hot—enough for 6.

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Sunflowers, cattails may be new fuel

Solutions to the energy crisis continue to develop as people of the Midwest take a good, hard look at their land and resources. Some of the answers are a bit surprising, if not bizarre. Yet these latest findings just may become workable. Some highly intriguing possibilities:

CATTAILS. Yes, the humble cattail is being touted by some University of Minnesota researchers as a means to break U.S. dependence on imported oil.

The plan is to compress the cattails into fuel pellets or their starch can be converted to alcohol, and then used as fuel following much the same manner in which gasohol would be used.

Cattails offer several strong advantages.

They grow in wetlands and therefore do not compete with food crops or forest lands. Also, drainage of land is unnecessary.

Cattails utilize various pollutants as nutrients. It is proposed that cattail farms be located near sewage treatment plants where bothersome nitrogen and phosphorus from effluent could be used up.

Cattails do not add heat and carbon dioxide to the earth, but instead recycle them. The plants reconvert the sun's energy and the atmosphere's carbon dioxide into starches and sugars through photosynthesis. The plant's heat and gas are returned to the earth when the cattails are used as fuel.

Generally, wetlands are largely unused. They are also extensive. The United States reportedly has approximately 140,000 square miles of wetlands. University scientists say that the state of Minnesota alone has about ten million acres where cattails could grow—enough to supply that state's energy needs.

Harvesting cattails in strips does not interfere with the protection of wildlife. Moreover, replanting is unnecessary. Cattails spread with underwater stems called rhizomes. Each year the harvested strip can regenerate itself by harvest-time.

Cattails are annual and renewable. They are not like resources such as coal or oil which require millions of years to develop.

Eville Gorham, one of the University of Minnesota's scientists connected with the project, said cattails fare in tests much more favorably than high-yielding corn. The comparison acquires even greater interest when it is realized that scientists haven't even begun searching for the best genetic strains of cattails to conduct the research.

So . . . don't sneer at the lowly cattail. It may become one of the major cash crops of this region in the near future—and thus an important factor in reversing the U.S.'s petrodollar drain to kitty-dollar surplus!

SUNFLOWERS. The other surprising possibility for fuel is sunflowers.

Basin Electric Power Cooperative of Bismarck, North Dakota is studying the feasibility of using sunflower hulls as a boiler fuel for electric generating plants.

The study will take place at the 40,000 kilowatt William J. Neal Station, near Velva, North Dakota. Scientists will try to develop means to economically convert hulls into steam.

The research into the use of sunflower hulls as a boiler fuel is based upon impressive data. Sunflowers have a heat value of approximately 8,200 British Thermal Units per pound, according to tests on the hulls. In comparison, lignite—the regular fuel for the Neal Station—has a value of about 6,500 BTU per pound. In addition, sunflowers are becoming more plentiful as more and more farmers of the Dakotas and Minnesota plant it as a cash crop. □

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POSTSCRIPTS



A Column by
Barbara Joan Overlie

Is there a fuel crisis or isn't there?

Is there a shortage or not?

We have asked that question many times this summer and are still wondering who can give us a straight forward answer with no strings attached.

We need oil for the harvest and we need oil for heat in the winter and gas to navigate.

The Alaskan pipeline fascinates us because it took months and months to complete and thousands of willing workers to build it. What an important project!

When President Carter speaks about fuel, we listen and grow more concerned.

But, we are not to worry, the Bible says!

"It is God who clothes the flowers and wild grass... will he not be all the more sure to clothe you? How little is your faith! Mathew 6:30. Good News version tells us, So do not start worrying: 'Where will my food come from? or my drink? or my clothes? (or my oil).' Your Father in heaven knows that you need all these things. Instead, give first place to His kingdom and to what he requires and he will provide for you. So do not worry about tomorrow; it will have enough worries of its own."

In God's eyes, we are more important than an oil line. How is our own fuel situation? Have we pieced our pipeline together and checked the weak points for leaks? Maintenance is essential for a steady flow of the healing oil of God's love. Some of the tools for this maintenance are the daily reading of God's word, prayer and Christian friends. Cold hearts result in a hazardous blockage. Faith is our pump!

"For it is through faith (Gal. 3:26 Good News) that all of you are God's sons in union with Christ Jesus. For you were baptized into union with Christ, and so have taken upon yourselves the qualities of Christ himself." What a gift, the qualities of Jesus! We are not to hang our heads and say we do not have these qualities. They are given to us. Rejoice! Be thankful and move on in faith.

Last week I came home all enthused from a women's retreat at Camp of the Cross at Garrison, North Dakota, where we studied this verse in Galatians. As I told my family that they have all these qualities of Christ and asked them to make a verbal list, my 10-year-old son, Tom, volunteered the first one: "Sharing!" he blurted out. And, I guess he is right! Sharing is number one. God shares abundantly the oil of the Holy Spirit, His fruits and gifts with us so that others will be nourished. We are his pipeline. His love is the storehouse and with God there is no shortage.

"Along the Trails of Yesterday"

by

Nina Farley Wishek

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